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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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The Jarvis Street Pulpit

HAS THE UNITED CHURCH SUBSTITUTED MOSCOW FOR CALVARY?

A Sermon by the Pastor, Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 11th, 1936

(Stenographically Reported)

"Now is the judgment of this world: now shall the prince of this world be cast out.

"And I, if I be lifted up from the earth, will draw all men unto me.

"This he said, signifying what death he should die."—John 12:31-33.

We have the highest authority for endeavouring to emulate the wisdom of the serpent and the harmlessness of the dove. It is written also, that "It has pleased God by the foolishness of preaching to save them that believe." But there is no blessing promised to "foolish" preaching. The gift of the Holy Ghost, the divine Power assured to the Church of Christ, puts no premium upon ignorance or stupidity. We ought to learn how to present the gospel; and in so far as it may be possible to present it in a way that will be acceptable to men, we ought to endeavour so to present it.

Men in business carefully study the markets, and the trends of trade. They try to profit by the experience of others in the same line of business. Because of that, we have certain technical magazines published which are of special interest to the particular trades concerned; and those who are engaged in different lines of work from time to time hold conventions that they may share each other's experiences, and profit thereby so far as may be possible.

We are justified, therefore, in looking abroad upon the religious world, that we may observe the various trends in religious life to-day, that we may learn whether we are right or wrong; and, if wrong, how we may put ourselves right. It is not surprising that there should be such confusion in the minds of those who are not called Christians: there are so many varieties of religion which bear the Christian name.

There is a vast organization known as the Church of Rome, represented in every country of the earth. I do not wonder at the arrogance of its people. If mere bigness were an indication of divine approval, then the Church of Rome would be abundantly justified in be-

lieving she is the only true church. But we must study it to see whether it be in accord with the divine pattern. It is not particularly attractive to me personally. I read the other day of a company of Loyalist prisoners in Spain being assembled for execution, but before the Rebels began their bloody work they held a field Mass, and sought the blessing of God upon their butchery. That is one type of religion that is called Christian.

There are other so-called branches of the Christian Church, of the episcopal order. In addition to Rome, there is Canterbury with its excellencies and its defects. We ought to study these, to know whether we are justified in refusing to ally ourselves with either of these organizations.

Then there are the non-episcopal organizations, called churches. There are still a considerable number of Presbyterians in Canada, notwithstanding the attempt to blot them out. In the United States there are several branches of Presbyterianism. Our friend, Dr. Machen, has become the first Moderator of a new Presbyterian Church. We cannot help asking whether there was any necessity for the formation of such a church. Personally, were I an American Presbyterian, I should be with Dr. Machen: I do not know how many types of Baptists there are. They are very numerous. Not all immersionists are Baptists—and after a while we shall discover that not all Baptists are immersionists. There are new types of Baptists everywhere, or, at least, new types of religionists calling themselves Baptists. I have heard of a new brand calling themselves "dry" Baptists; they are erstwhile Baptists who have become infected by the "dispensational" bacillus, and therefore do away with both baptism and the Lord's Supper.

There are still some Methodists in the United States, some of the episcopal variety, and some who repudiate the episcopacy. We call ourselves Baptists in this place—we are a little peculiar, a little old-fashioned, perhaps! But we still adhere to the name.

Then there is a rather large organization in this country known as the United Church of Canada. Numerically, it is a very considerable body. I suppose it has within its membership great material resources. I have long been interested in the United Church. I was interested in the proposal of Union, and attended several meetings of the General Assembly of the Presbyterian Church, and sat throughout the debates on the question of union. I recall attending some meetings of the Methodist Conference when they discussed union, and particularly when the Unionist Committee submitted the final report to a certain Conference. I recall there was some discussion about the name of the church, "The United Church of Canada". Some Methodists, who had some consideration for other people, suggested that it was scarcely modest to assume such a name; and others who discussed it reminded them that there would still be some Presbyterians, and Anglicans, and Baptists, and others, and that at best it was, in no true sense, *The United Church of Canada*. But the man who presented the report stuck to his point, insisting that they should vote for that name, saying, "As for the rest, they may come in when they get grace enough." We ought to consider whether there is any possibility of our "getting grace enough" to become members of the United Church of Canada! Certainly it is a serious matter unnecessarily to be the cause of schism in the church of Christ.

I am the more interested because, at the recent Council in Ottawa, the President of the so-called "Federation of the churches of Christ" in the United States—let me pause to say that when these unionists of any branch set out to unite anything, they dispense with modesty entirely. "The Federation of the churches of Christ in America" is a federation in name only. It is only a little organization that provides salaries for a few men who love prominence. But it is in no sense a true federation of the churches of Christ.

The President of this organization came to Ottawa to bring the greetings of his organization in the United States, to the United Church of Canada; and flattered them by saying that they were marking the way for a new world-reformation. Apparently, all the world is sitting at the feet of The United Church of Canada, to learn how to do it. This great man from St. Louis visualised the day when there would be a united Protestant Church throughout the world—and apparently the United Church of Canada is to be the pathfinder. If that is so, and we are going to be in it, we ought to find out what the United Church stands for. If we are not going to be in it, we ought to be able to justify our staying without.

The difficulty in many churches to-day is that they allow their ministers to do their thinking for them, in face of the fact that a great many of the churches have unconverted ministers. And that, I dare to say, is emphatically true of The United Church of Canada; for it would not be possible for genuinely converted men ever to talk such nonsense as some of the leaders of the United Church of Canada have recently been talking.

We know a little about Russia. We know something of the horrors of its bloody revolution. We know something of the bondage of Russian collectivism, which fol-

lowed the revolution, and which has persisted unto this day. We know too that whatever else may be said of it, Sovietism is not only a godless system, nor even an anti-Christian system, but it is anti-God. It is an atheistic system. It proposes the abolition of God. It denies God. There are varying reports as to its advantages to those who live under it. Yet a report of the United Church Council in Ottawa has this headline, "Russia's Aim is Christian United Churchmen Report". Then follow certain extracts from an official report submitted to the United Church of Canada, which was adopted by the Council of the United Church.

Some years ago Dr. Shailer Mathews, Dean of the Divinity School of Chicago University, in one of his books, discussed the possibility of the success of a certain school of critics who were attempting to deny the historic existence of Jesus, endeavouring to prove that Jesus of Nazareth had never lived. Dr. Mathews did not subscribe to that extreme school. He was inclined to believe that Jesus of Nazareth was an historic person, that He had really lived. But the critics are always letting down a life-boat for us, so that in the event of the discovery of some new defect in our religion, we may still have a way of escape; so Dr. Mathews discussed the possibility of the success of this effort: Suppose it should be demonstrated that Jesus of Nazareth never lived, what then? He said, "To my mind, conceivably, but tragically, Christianity might survive Jesus." If Jesus Christ were eliminated, you might still have the religion that bears His name!

But the United Church has gone farther than Dr. Mathews. Russia would not only eliminate Christ, but would blot out from human thought the very idea of God. Sovietism is built upon the assumption that there is no God. Yet the United Church says that Russia's aim is essentially Christian; which logically means that you may have what Christianity represents without Christ, and without God.

Let me read two or three extracts:

"Leaders of Russia, the report continued, are dedicating the power of the machine to services of their people as a whole. They are using it to emancipate the masses from poverty, to spread material benefits over as wide an area as possible, to make the good of all the will of each, it asserted.

"That is idealism of a high order. It is part and parcel of the Christian objective. It is a religion which is horizontal in its outlook. By 'horizontal' we mean that it takes its goals, its motives, its sanctions and reliances from the horizontal level of a secular civilization.

"It reaches out for its support rather than up. Here is the point where we must face the issue of secularism. We must go as far as the secularists go. We must have a social passion that matches theirs.

"We must have as much concern for the material welfare of the masses as Communists seem to have. But our emphasis will differ from theirs in that it sees all life grounded on the ultimate reality of a Christlike God."

They are going to Christianize this godless system, which, strangely enough, they contend with splendid illogic, already has a Christian aim, though it has no Christ. That which Russia seeks to accomplish is held up as an example for the emulation of the United Church of Canada. That is but one example of the trends of the time.

Can you keep step with that? Do you approve of that?

I have not time—and it is beside my purpose—carefully to analyze the Russian system, but it is enough to say that it is a system of collectivism in which the individual is merged in, and if necessary sacrificed to, the mass. The individual is nothing: the state is everything. The individual exists for the state, not the state for the individual. Democracy is the very opposite. Democracy is individualistic. It recognizes that "man does not live by bread alone", that man requires something more than bread and butter, clothes, and a roof over his head. It recognizes the right of the individual to life, liberty, and the pursuit of happiness. Democracy, with all its defects, is the fruit of Christian individualism. In a democratic country, the state exists for the individual, for his protection; for the promotion of his highest welfare. He is never to be sacrificed to the mass. It is for that we stand, the value of the individual,—and that is essentially a Christian philosophy.

The religion of Christ magnifies the individual. It is the religion of Christ that puts an inestimable value upon the individual soul. It is the religion of Christ that would enable a man to live his life before God, without having any of his powers circumscribed.

Look at our text. I protest against the practice of the United Church and others like them, in stealing the name of Christian to attach to their counterfeits. This so-called "horizontal" civilization is not in any sense Christian.

I.

Our Lord Jesus RECOGNIZED THAT THIS WORLD IS ESSENTIALLY EVIL, and that it needed reform, for He said, "Now is the judgment of this world." He recognized that there is a power operative in the life of the individual, and of society at large, that needs to be dealt with and that must be cast out. He recognized, as no one else could, the deep necessity, not only of the reformation of society, but of the regeneration of every individual member of it.

"Now is the judgment of this world." This world is ripening for judgment even now. There are things in this world that ought to be judged. There is sin *in the individual life*. Our United Church friends must not suppose that all the sin of the race can be traced to economic causes. Some of the worst sinners in the world are to be found among its richest men, and some of the worst sins of poor men have no relation to economic conditions. You will not cleanse this world by economic methods. The world deserves judgment, and every individual in it must prepare himself for judgment; for there is sin in every individual life that cries out to heaven for judgment. "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

The sins of society are numerous enough, I grant you. I am interested in the investigations that take place occasionally, at the Government's orders, into certain abuses. I was amazed in reading of a certain textile company that, in nine years, converted seventy-five hundred dollars into seven hundred and twenty-four thousand dollars—without adding another dollar of capital. It is well to have an investigation, but I should be still more interested if they would put those responsible for such extortions in jail after they had investigated. Investigations amount to nothing. I will not take

second place to Dr. Salem Bland, nor anyone else, in my abhorrence and condemnation of that sort of thing.

Business is about as corrupt as it can be. A member of this church some years ago told me one day when I called on him in his office that I knew nothing about business. I said, "No; I suppose I do not. But what do you know about it? I think if I were running your business, I could find out what it cost me to operate this place, what it cost to pay my employees, to buy the product I handle, and to maintain this establishment. I could estimate what would be a reasonable profit, and regulate my prices accordingly." He sat back and laughed, saying, "I told you you did not know anything about business. A reasonable profit! That is not business." "What is business?" "Get all you can," he said.

The men who do business on that principle are not one whit more honest than some men serving terms in Kingston Penitentiary for theft. That man was a member of this church—you do not wonder he did not stay, do you?

There *are* social injustices, but they are not due solely to economic conditions. Here is a man who has made ten million, twenty-five million, a hundred million dollars,—but he is more interested in business than he was when he started. Ordinary people like ourselves are inclined to say, "Surely he ought to have enough now. He could have a fair dinner every day, with a little dessert. What does he want of more money? Why does he need more?" He does not need more, nor particularly want it. He wants power! It is the same motive that ultimately drove Napoleon to his doom.

I have seen it illustrated in a church, I have seen men, and women too, "drunk with power", to use Kipling's phrase. And in politics also. Men like Stalin, Mussolini, Hitler, and others in more obscure positions, who love to show how great they are, who have a passion for power.

You will not change that condition by changing your economic system. That proposal is a million miles from the cause of the world's sickness. Here is the centre. "Now is the judgment of this world." Men put on their glasses and look at the heads of combines and corporations, and say, "They are responsible for it all." No, they are not. There is something deeper than that. One Man—the God-man—looked at the heart of this matter and said in effect, "There is one responsible." And there is. He is bigger than Rockefeller, bigger than all the millionaires put together; bigger than Nero, or Napoleon, or the ex-Kaiser, or Mussolini, or Hitler, or Stalin—the master and inspirer of them all, the "prince of this world". He is not greatly disturbed by resolutions passed by the Council of the United Church. Satan will not resign in fear of the action of the United Church Council at Ottawa recently. That does not trouble him. We hear much of the immunity of "the higher ups", but, here is One Who announces that in His treatment of evil, *He will deal with the highest up*,—"Now is the judgment of this world: now shall the prince of this world be cast out"—the author of all its sin, all its confusion, all its wars, the author of every evil that has ever cursed this earth of ours. Blessed be His holy name for ever, our Sovereign Lord announced, "*Now shall the prince of this world be cast out.*"

I am a radical in that sense. That is radical treatment. You cannot deal with moral evil anywhere, or with any sort of moral evil, except by a power that is

greater than the power of Satan himself, I care not where you find it. Education will fail. Religion, as a system, as a philosophy, as an ethic divorced from a divine dynamic must also fail. All political systems will fail, and "the strong man armed" will keep his palace and his goods will be in peace until a Stronger than he shall come upon him.

Let no one say that I make light of any effort to ameliorate the conditions of life under which people suffer. I would favour anything that would make life easier, that would make it easier to do good, and more difficult to do evil. But I am sure of this, that the root cause of all our trouble is as deep as the Lord Himself said it was: *it resides in the corruption of human nature under the dominance of a malignant power that is called "the prince of this world";* and unless and until you can find some way of matching his subtilty of out-manceuvring him—nay, some way of breaking his power — you can not solve this world's problems.

II.

THE PRINCE OF THIS WORLD IS TO BE CAST OUT BY THE POWER OF THE CROSS OF CHRIST. Said He, "Now is the judgment of this world: now shall the prince of this world be cast out. *And I, if I be lifted up from the earth, will draw all men unto me.*" What was the significance of that remark? Was He giving instructions to preachers that they should preach Christ? Only incidentally: "This he said, signifying what death he should die." By the death of the cross, He was to be lifted up; He was to be made a curse for us; He was to endure in His own proper person all the sufferings necessary to the expiation of the world's guilt, and to make it possible for a holy God to release a power adequate to cast out "the prince of this world".

Jesus Christ went to the cross for that purpose. At the cross He purchased the right to every inch of this sin-cursed earth. He redeemed it by His precious blood; and "the whole creation (which) groaneth and travaileth in pain together until now", is some day to be delivered into the glorious liberty of the children of God. At the cross judgment was passed upon all the sins of mankind—individual sins, social sins, national sins, international sins, every sin of which man, as an individual, or men collectively, is or are capable of committing, every sin was judged at the cross, and condemned at the cross. There "having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it". When shortly after He ascended into heaven the Spirit of God descended—you are familiar with the story—and Peter said, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Is it true that Jesus Christ, Who was lifted up, by that death on the cross released a power adequate to the cleansing and complete subjugation of the whole earth? Is it true? I insist it is. He has made Jesus to be "both Lord and Christ".

If that be so, you ask me, "Why is it these evils are not corrected? Why is it the church is not triumphant? Why is it?" I will tell you why. The professing church is apostate; the professing church—the United Church included—has put aside the Word of God. In many of

its pulpits the Word of God is not preached. The crucified Saviour is not exalted. He is spoken of as a man, as an economist, as a teacher, as an example—as anything and everything but what the Bible says He is, "God manifest in the flesh", reconciling all things unto Himself through the outpouring of His precious blood.

There is still an attraction in the cross. There is still a dynamic in the gospel. There is still power to make men new creatures in Christ, notwithstanding the fiasco at Ottawa, some of the reports of which were enough to make angels weep and devils laugh; their reports on birth control and other things too filthy for respectable people to read. A church under the domination of the devil himself could scarcely have surpassed the carnality involved in the submission of those reports at Ottawa. One cannot help wondering where the writers of those reports live, and what cogitations inspired such deliverances.

Whoever endeavours to preach the gospel has to overcome all these influences. We meet people every day who are subject to that teaching. If the gospel is preached, and people are really converted, it will make a man a better employer. He will put conscience into his business. By conversion I mean more than church-membership. I am assuming a man to be brought into personal relationship to Christ Jesus, and who will therefore live, his life in relation to Him. I care not where you put him, whether he be an employer of labour, an employee, a man in business or professional or public life—wherever he is, he will put conscience into his work, and he can be depended upon to take a righteous course.

If churches would return to the gospel of the Lord Jesus Christ, and if it were again generally preached in demonstration of the Spirit and of power, it would effect an economic revolution. It would soon better conditions for everybody. In this connection let me openly announce that if you know of any member of this church, a business man, an employer of labour, who is guilty of dishonesty, unfaithfulness to his employees, an extortioner, unjust—if there should be such an one, I would say to him frankly, and I know in thus speaking this church would support one, "If you do not repent, and do the first works, and live as a Christian on Monday as well as on Sunday, we do not want you in the membership of this church".

We are cursed in this neighbourhood now by the liquor traffic. One obstacle to reform is that there are Christian churches so-called that have in their membership men who hold stock in breweries and distilleries. If anyone knows one in this church, I wish you would point him out. If there were but one this church would say, "We cannot preach the gospel with power if you, as a member of the church, are profiting by blood money; repent and desist or get out". If all churches would keep their skirts clean, if the pulpits would preach the glorious gospel of the blessed God, and demand of all the people who find membership therein a consistent Christian life, we could turn this city upsidedown in less than a year. But when the name of Christian stands for less than nothing, what can be done but for those of us who believe to go on and do the best we can exalting the Lord Jesus, and depending upon the power of the Holy Ghost to save individuals; and to neutralize the influence of the apostasy with which we are surrounded.

Look, for example, upon Europe to-day. Every nation is afraid of every other nation. Germany professes to

be afraid lest the plague of Bolshevism should spread into that land. Italy professes to be afraid of Nazism. I do not know why. There is not much to choose between the yellow fever and small pox—one may die of either of them! But when Europe was in the throes of revolution during the Napoleonic Wars, what had we? I have read again and again the speech of Pitt who was nearly twenty-one years Prime Minister of England, and died in his early forties. He was a Cabinet Minister at twenty-one years of age, and Prime Minister before he was twenty-five. He guided Britain through those terrible years, and in his great speech on his refusal to negotiate with Bonaparte he spoke of the French Revolution as the greatest affliction which Providence had ever permitted the earth to suffer. He insisted that Britain could not, with clean hands, touch Napoleon, or hold any commerce with him; that he was a tyrant who must be opposed and destroyed. But nowadays Mr. Lloyd George, whom I had until recently greatly admired, can accept the hospitality of a murderer like Hitler. Governments negotiate with men who ought to be regarded as international outlaws.

But when Europe was in that ferment in the days of Napoleon, England, too, was in a state of unrest, and Pitt and others were afraid the revolutionary principle would make its way to Britain. Religion was dead. The Church of England had a name to live, but was dead. It was then that John Wesley, and his associates found their hearts "strangely warmed". It was then that God laid hold of Wesley and Whitfield, and others, who were brought under their influence, and sent them through England as flaming evangelists—not preaching a "social gospel", but the gospel of individual repentance and faith, and setting up a high standard of Christian conduct for all the members of their societies. Methodism, as it began to be called because of the methodical way of life of those who espoused its principles, became a synonym for high moral standards. Those early Methodist societies did not mix with the world. They were not to be found at dances, card-tables, or the race-track. They were separated unto God. Britain was transformed, and a secular historian, with no sympathy for the Christian religion, testified that it was the Wesley and Whitfield revivals that saved England from the curse of the French Revolution.

We need such a revival to-day. We need it here. Nothing will save Canada, or the United States, from suffering the same malady that has fallen upon Europe but this principle, "Now shall the prince of this world be cast out". And it can be done only by the power of the uplifted Christ. There is no other way.

III.

WHERE SHALL WE BEGIN? In these poor hearts of ours. Has the Lord Jesus found an entrance there? Has He become your personal Saviour? Are all your sins blotted out, washed away by His precious blood? Has the power of the Holy Ghost quickened your natures into newness of life? Have you become a new creation in Christ Jesus? Has the power that made this world, that piled mountains, that gave to the sea His decree that the waters should not pass His commandments, that flung a myriad worlds into space, the Lord Who made heaven and earth, has He made you a new creation? He can! His power is adequate to that great task of making us "new creatures in Christ".

If so, that power which will cast out the prince of

this world, is at our command. There should throb in us the power that raised Jesus Christ from the dead, and "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." We ought to have the power of the Holy Ghost in His fulness in every heart, and in the church collectively. And we may have that power. It is "to usward who believe". If and when that Power is with us miracles will again be wrought. I call you back to the simplicity of our fathers' faith, back to the religion of the cross, back to the empty grave, and to the Path of light that stretches therefrom to the gates of pearl, to the reception and exercise of that mighty power by which all the worlds were made. It is "to usward who believe".

Is there an unsaved man here to-night? Will you receive Christ? Is there a nominal Christian here, a church member but nothing more, who has no power—will you receive Christ? Is there a backslider here who has got out of fellowship with God—will you come back again? Shall we shut ourselves up with the Prince of Glory Whose power alone is superior to the power of the prince of this world? May the Lord save us every one for His name's sake!

HUNGRY AGAIN!

Our President, Dr. Shields, sometimes describes Toronto Baptist Seminary as one of the "hungry children"—another being this magazine. The Seminary, like THE WITNESS, is hungry for money for general maintenance. But the School also gets "hungry" in a different way, for the students must be literally fed every day. Out of sheer necessity, some years ago arrangements were made to serve dinner five days a week at as small a charge as possible. All students who are "batching" must take advantage of this offer. But the fee is so low—were it raised it would, we are sure, work real hardship—that the School every year loses money in the Meals' Account. This loss occurs in spite of the greatest economy. The only paid help are the man and wife who give most of their time to the cooking. The buying and the general supervision is done by Miss Mildred Brownlow as a labour of love. The lady students serve; once a week each man must take his turn in clearing away, washing up, and preparing the vegetables for the next day. We feel that our refectory could justly be called Economy Hall. But with all our losses these meals, for the health of the students, must be continued.

From time to time members of the churches of our Union, with which the Seminary is associated, send us gifts in kind. These are very acceptable; butter, eggs, honey, sugar, canned fruit of all kinds, pickles of all kinds, meat, potatoes, other vegetables—indeed, anything that one could use in the kitchen at home. This note is written in the earnest hope that, under the leadership of our pastors, many more friends will gather and send to the Seminary, both by Convention time and in the weeks and months after that, such quantities of kitchen and garden goods as may enable our struggling School of the Prophets this year to make ends meet in our Meals' Account.—W. G. B.

MORE ABOUT TITHING

In response to several requests we recently sent a letter to the membership of Jarvis Street Church, suggesting that every member should set aside at least one-tenth of his or her income, however large or small, as the minimum amount which should be given to the direct service of the Lord.

There are perhaps few religious exercises which really test the spiritual quality of one's life like that of giving. We profess to believe the Bible, with all its supernatural teaching. We profess to believe "the exceeding great and precious promises" which the Bible contains. And it is the way of the Lord often to wrap a promise in a precept. As for example, "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." And again: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Those who believe the Bible profess to believe these promises. The promise is that if we actually take God into partnership in material things, and honour Him, not with our prayers and our praises—though we should do that—but in this case actually with our substance, that He will recognize our faith, and answer with material blessing. As a matter of arithmetic, we have often said, ninety cents will not buy as much as a dollar; but, by the appraisal of faith, ninety cents will buy more than a dollar. Now, where is our faith? If we really believe the Word of God, we shall obey it; and if we really obey, we shall reap the fruits of obedience.

We have found many with only the haziest idea of the duty and privilege of Christian giving. For instance, there are some who seem to think the principle of the tithe applies only to one's surplus, that after we have paid all our living expenses, we are to give the Lord a tithe of what is left. That is not tithing. The tithe is a tenth of our entire income, whatever it may be; and should be set aside for the Lord before anything else.

In the other passage we have quoted, the Lord was to be honoured with "the firstfruits of all our increase"—not with the gleanings, but with the firstfruits. When Elijah, as representing Jehovah in the time of the famine, went to the woman of Zarephath, he said, "Make me thereof a little cake first." Putting God first was the condition upon which He undertook to multiply the meal and oil.

A very small proportion of professing Christian people, even of those who profess evangelical principles, and call themselves Fundamentalists, do really honour the Lord with their substance. Perhaps that is why the windows of heaven are not opened, and prayer apparently is not answered. If only God's people would actually prove the Lord, they would then "see" if He would not pour out a blessing. It is amazing how many loudly profess their gratitude to God for His salvation, who yet recognize no responsibility for the carrying on of God's work.

Contributions to the poor, to the maintenance of one's own relatives, should not properly be taken out of the tenth. The tithe should be "brought into the storehouse". The tithe was designed exclusively for the maintenance of public worship; and it was but a very small part of what God's people were taught to give, even under the Old Testament dispensation. The tithe

should be only the minimum, but that should be brought "into the storehouse" for the maintenance of the worship of God's house.

When all other obligations are taken into account, there are few people who can maintain a clear conscience by giving less than one-quarter, and some one-half, and some even a larger proportion of their incomes than that. But God does not expect us to do the impossible. It is accepted according to that a man hath, and not according to that he hath not.

While many letters reached us in response to ours containing useful and inspiring passages, we quote from one as representing, we think, one of the best suggestions. The passage reads as follows:

"Then, Pastor, the matter of giving to the Lord's work of which you wrote in your letter, has had our careful consideration; and we have found that we have not been giving up to a tenth of our income in the past. We have decided therefore to keep a box which we have named, 'The Lord's box', and into this box we are putting a tenth part of our monthly wages. From this box we shall take such money as the calls for the Lord's work come. Then cash over and remaining at the end of the church year will be put into the collection plate at that time.

"Of course we shall put our usual envelopes on the collection plate every other Lord's Day, as has been our custom to do in the past, for as you will remember, we are able to attend church service only every other Lord's day evening.

"We thank you, Pastor, for having called us to examine ourselves."

If every member, not only of Jarvis Street, but of all our Union churches, would follow the plan outlined in the passage we have quoted, there would be meat in God's house—that is, there would be enough to maintain the work of our churches at home, and for all the missionary interests of the Union beside. As we dictate, we learn that one Union church has secured a supply of pledge cards and leaflets such as we sent to Jarvis Street members, and this prompts us to say that we should be glad to send a sample both of the pamphlet and tither's card, on receipt of postage.

NEWS OF UNION CHURCHES

Calvary, Windsor

The Calvary Baptist Church, Windsor, was very glad to have the services of Rev. Frank Wellington, brother of their Pastor, on Sunday, September 27th. It was Rally Day at both of our Sunday-schools and at each of them Mr. Wellington gave a musical story. Several children professed conversion.

Mr. Wellington also preached at both morning and evening services and delighted his audiences with his instrumental music. At the evening service, a girl of fourteen was gloriously saved. She told some of the workers afterwards that she had been convicted in the Sunday-school but had not accepted the invitation to stay behind. However, she got no peace until she came out to the evening service and Mr. Wellington had the joy of leading her to Christ.

York Road, Guelph

This year's fall work at the York Road Baptist Church is the best in the history of the work. There has been an increase in the attendance at both morning and evening services. The Annual Rally week showed a total increase of one hundred and ninety-one over last year, and this was followed by a very successful week of Missions.

On Sunday, October 4th, Rev. H. L. Davey was the special Missionary speaker. The church was packed for the evening service. Among the large number of strangers present were the Mayor of the city and his wife, and the Chief of Police and his wife and family.

The York Road Church is now in the midst of a two

weeks' Evangelistic Campaign with Rev. John Byers of Orillia as speaker. The prayers of all are coveted for these services. During the month of September five believers were baptized, and one young lady came out for Christ.

Calvin, Toronto

Sunday, October 11th, was a specially good day at Calvin Baptist Church, Toronto. The services were never better attended, and the Spirit of God was manifestly present. Nine persons openly confessed Christ as Saviour, for which there was much rejoicing. The good hand of God upon them was seen in the increased givings for the day, too. Continue to pray that their needs may all be met, especially what is required to make the building comfortable for the winter months.

Fenelon Falls

Sunday, October 18th, the Fenelon Falls Baptist Church celebrates its anniversary, and at the same time Dr. J. W. Hoyt of Indiana will begin a two weeks' Evangelistic Campaign, continuing every night until November 1st. They will be glad of your prayers.

Conference at Essex

On Thursday afternoon, September 24th, the Conference of the Western Churches was held at Essex, when Court-right, Chatham, Wheatley, and Windsor were represented. Mr. Vicks, assistant to Dr. Norris of the Temple Baptist Church, Detroit, was the speaker at both afternoon and evening services, which were very well attended. Mr. Vicks' messages were an inspiration to all.

Sunday, September 27th, was Rally Day at the Essex Baptist Church, when, notwithstanding the inclement weather, one hundred and twenty-five came out to the Sunday school, which met in open session. Each class took part on the programme, after which a short message to the parents was given by the pastor, Rev. J. Fullard.

Medina

A good work is being done at the Medina Baptist Church under the ministry of Rev. Melchie Henry. A new place has opened up about eight miles east, where a small group meets for prayer every Tuesday evening. One lady has come out and out for the Lord up to this time. Pray for us, as this is a pagan district. A pagan longhouse is about three hundred yards from the place of service.

Alberta Regular Baptists

Our Union has the privilege of assisting our brethren in the West from time to time, and we print below a reply recently received from the Treasurer of the Regular Baptist Missionary Society of Alberta.

"We extend our grateful thanks for your cheque received to-day to be applied for work in our Alberta Missions, where the need for the gospel is very great, and owing to the drought in Southern Alberta this year, cash is very scarce. Really it is extraordinary how your very comfortable contributions arrive just in the nick of time, for we are down to our last cent for expenses, and now we are on easy street again. Will you please convey to the brethren down East our hearty Christian greetings, for helping our work to go forward with hearts cheered by your gift. May the Lord richly bless you all. Greetings from all out West to all in East."

ANNIVERSARY SERVICES

Bobcaygeon

The Bobcaygeon Baptist Church held its anniversary services on Sunday, October 11th, with Rev. Alex. Thomson, President of the Convention, as special speaker. During the week-end Mr. Thomson addressed six meetings. On Saturday evening a prayer meeting was held, which was well attended in spite of the rain. On Sunday morning the church at Bobcaygeon was well filled, and in the evening it was necessary to bring in extra chairs. People were present from the surrounding neighbourhood as well as from the town itself. The Spirit of God was manifest, and in the evening one lady confessed Christ as Saviour. There were one hundred and thirty-seven present at Sunday school.

At Kinmount, where a new building has been erected recently, forty-two were present at the Sunday school, and about fifty at the preaching service in the afternoon. The work here is very promising, and will soon inconvenience the people for room.

At Bobcaygeon a special offering of one hundred and fifty dollars was asked to clear the deficit, and one hundred and seventy-six dollars was received. At Kinmount fifty dollars was received for the building fund. This means a great deal in these churches, as the members are for the most part in poor circumstances, but they are all rejoicing in the Lord and are glad to show it in this manner.

On Monday, Thanksgiving Day, services were held at Bobcaygeon in the afternoon and evening, when the church was again well filled. A number expressed the desire to re-consecrate their lives to the Lord.

Maple Grove

The Maple Grove Baptist Church celebrated its anniversary on Sunday, October 11th. The services in the other churches of the circuit were cancelled for the day. The Maple Grove Church was filled in the morning, and at the evening service it was necessary to put chairs in the aisles. A number had to stand, and some were not able to get into the church. The special speaker for the day was Rev. W. Gordon Brown of Toronto Baptist Seminary. Pastor K. M. Cutler is doing fine work among these people, as is evident from the number of young people interested and the spirit of the workers.

LIBERIA, WEST AFRICA

The Progress of the Work

"Sometimes as each new month begins, we wonder just what we have accomplished during the past month which is definitely for the Lord," writes Rev. G. D. Mellish. "We do not want to write home glowing reports which exaggerate our progress, which we pray may all be to His glory and for the proclamation of the Word in Liberia; perhaps, too, we should say Canada, for as more become Christians in this land they will pray for the work in Canada as well.

"Last May we were privileged to send out our first native evangelist, one of our own school boys. We are sorry that he is the only school boy who is ready, or nearly ready, to do this work. Then on August 11th, two of our Christian men started out on similar work. These men are not able to speak English and do not read enough to understand what they read (their only reading matter so far is in English), but they can proclaim the glorious truths of God's Word. For the present at least, these men are working together, and have one district to cover, some of the towns being visited each week. Gadua and Joe work in a different direction from the mission than Johnny Logan, our first worker. Each Thursday they return to the mission, where along with some of the other Christians, they engage in Bible study for the whole afternoon, and then a regular weekly Bible Class is held in Gea Bar Zondo town in the evening. Although these men are not able to take any notes yet, they remember very well what they hear, and so are continually fed on the Word. Often this Bible teaching to uneducated men is hard, yet we come away really feeling we have accomplished something, for they are anxious to learn.

Baptismal Service

"Last Sunday we were very happy to have another baptismal service in the waters of the Kpo Ba, the stream near the mission, when five persons, including three school girls, obeyed the Lord's command. The immersion of believers is a great testimony to the people who have not yet believed, so we always look for blessing from such a service, and the Lord gave it to us. None of the parents of those who were baptised have as yet made any profession, and the mother of one girl, Mary Nyenodima, was the only parent present at the service. The others all live at a distance. For a long time we have been praying for Mary's mother, Ziohwe, and this is the first time that she has made any response. Now she says she is going to believe and in fact that she has believed, but has not told any person yet. That is the way of expressing their thoughts. Of the Bassa people, Ziohwe is a very fine woman, a hard worker, and takes much more care of her children than many Bassa mothers. This step, however, will mean breaking with many of her old customs, and perhaps with some of her friends, as they continue to associate with and engage in their devil customs, so that we want all to pray for her, and pray that she may come right out clearly.

"Then lately we have been particularly interested in two old men, both of whom recently have been faithful in attending services, and from small words we hear about them, they

are studying the things of God. One man, Poe, told us a few weeks ago that he had refused to go out and clean roads on Sunday for he wanted to come to Church. At the close of the Bible Class in the town last night we were talking very straight to some of the people who have listened for a long time without believing, and Poe told us then he had believed but that he had not told anyone yet. What else was he doing then, but telling the people? By this he means that he is coming, and for this we praise the Lord. The other man we still continue to pray for.

"So in one's and two's the people are coming. Others have made professions. One other woman we had rather expected would have been baptised last Sunday, had to go away for a time and only returned again last Sunday, so we shall examine her a little later. This old man who is coming, Poe, is our first convert from the old men. Ziohwe comes from a group of people who have listened long to the gospel and so she will be a real testimony to the others. Even in spite of the farm season, many people are still coming to the services each Sunday, and this is not idle curiosity, so we are looking for many more to come out for the Lord within the next few months. The present membership of our church stands at twenty, which excludes all inactive members including six school boys, who have now left the mission. By God's help during the next year we hope at least to double this number. It is not large numbers we want, though, but that the Spirit of God will convict men and women of their sin so that they will believe and be saved

to His glory. Much seed has been sown for over five years, and we know the harvest is ripening. Pray that more labourers may be thrust forth into the harvest fields before long."

BOOK REVIEW

A Number of Things, by John Macbeath, M.A., D.D., published by Marshall, Morgan and Scott, 2s. 6d. (90c in this country), 175 pp., board covers.

"The world is so full of
A Number of Things,
I'm sure we should all be
As happy as Kings."

So wrote Robert Louis Stevenson in his rhymes for children; and in such a spirit of delight in "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any 'praise', our English author here gives twenty-six short "talks to young people".

As a source of oddments of information about most everything from lifeboats to pins the book is a pleasure; and so it is for the preacher, especially one who is brave enough to attempt to preach to children, a real find, not only in the illustrations which it furnishes from a mirror or a telephone, history or proverb or just common life, but in the method which it shows of how to talk with children.—W. G. B.

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